

Colossians

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- [0 : 0 0] I seek you in the Lord's power of actual attention this evening to Paul's epistle to the Colossians, reading from the second chapter, verse 6. Paul's epistle to the Colossians, reading from chapter 2 and verse 6.
- As ye have therefore received Christ Jesus the Lord, so walk ye in him. As ye have therefore received Christ Jesus the Lord, so walk ye in him.
- The whole central substance of this text centres on receiving Christ. There are many ways religious man looks at that.
- But there are various doctrines and truths that surround this word and that make it explicable in its right way.
- For it is very much wrongly used. We do not receive Christ of our own accord.
- [1 : 1 8] One thing is abundantly clear to those in whose hearts the Lord has begun a work of grace, and that is their inability. grace to them is not a duty, it is a gift of God's Spirit.
- We read in the opening chapter of John's Gospel, as many as received him, to them gave he the power to become the sons of God.
- And in that Gospel, the Apostle goes on to explain how they received him, even to them that believe on his name.
- There is no such thing as human faith. Faith is the gift of God. If anyone is brought to believe in Christ, and to receive him, it is through a mighty divine operation of his Spirit.
- And when we look at the writings of the Apostle Paul, that is entirely explicable. He knew what he was talking about. He did not receive Christ Jesus because of any arguments that were put before him.
- [2 : 5 0] Nothing of that nature. He received Christ Jesus through the power of the Spirit. It was a mighty operation of God's Spirit. When the Lord's servant Peter was brought to receive Christ Jesus, the Lord said to him, Flesh and blood has not revealed this under me.
- My Father which is in heaven. All we see here is sacred activity of the soul, which has a divine origin. It is the work of God.
- And in the Apostle John's Gospel, he says that, Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
- Say, those are one composite whole. And this word here before us tonight as a circumference of truth.
- And I would ask tonight, what is it to receive Christ? What is it to receive him? To receive him, we must know him.
- [4 : 1 4] He must have revealed himself to us. To receive him, we must be brought down. in faith, to bear before him.
- Those who need him, receive him. He comes to those who are brought to know their need of him.

For what a divine work that is. God is and the sinner has taught by his spirit, brought to know his own sinful nature and self and to feel the burden of it, the corruption and evil of it, comes and is brought to him by a mighty power of his spirit.

because they're brought to see that he and he alone can save them from death, eternal death and bring them to be with him hereafter.

it is his workmanship. I've seen it more and more in the years, the latter years of my life. the nature of the truth that we read here tonight is complete in him.

[5 : 46] We shall be fitted for heaven complete in no other way. The apostle speaks in this vein in these epistles and he again and again emphasizes the nature of the truth that lies here that his dear people should be brought to this place according as he has chosen us in him before the foundation of the world that we should be holy and without blame before him.

And that perfection completeness that is spoken of there is his workmanship. Oh I've seen it nothing said top lady in my hand I bring and that is nothing absolutely nothing.

And you know those are brought to receive him see a fullness in all that he has done the blessedness in his finished work the hope lying in him their hope is in what he has done and the nature of that work as the eternal son of God in his humanity here in this earth oh what he perfected as regards salvation salvation only a blood sacrifice would satisfy his father only a perfect sacrifice could satisfy his father only one who could stand in the place of his dear people and was able to bear the condemnation of their sins in his body on the tree.

could satisfy his father nothing else could. It must be a divine sacrifice it must be that which was acceptable to God and there was no other sacrifice that could possibly be acceptable to God but the sacrifice of his dear son here in this world on Calvary's cross.

and all what a sacrifice there was and a power in that sacrifice a perfection and the apostle speaking of that here and he goes on to say to the praise of the glory of his grace and this point wherein he has made us accepted in the beloved or to be accepted in Christ Jesus and it's like this you know it's to be made acceptable to have entrance to the courts of heaven and barb and how can a poor filthy guilty unbelieving sinner be made acceptable in the courts of heaven and barb he cannot of himself oh he will realise if there is any teaching of

[9 : 19] God's spirit in his heart he'll enter into that him myself I cannot save myself I cannot gain it is to be brought to the place where we come to the Lord in utter dependence having nothing of our own like the apostle counting the things we counted gain counting dung and dross but for a knowledge of Christ Jesus my Lord oh those who received him for those who of whom it was said by the Lord Jesus Christ the sick need the physician and we stand here sit here tonight in either of two places we can be nowhere else the judge of Rome may teach some third place but either we're in him or we're out of him either we know him or we don't know him either we receive him in humility and brokenness and attrition of heart and come to him and beg for mercy and seek receive him as our savior or we despise him we hate him we reject him you see that is the exact antithesis of receiving him he was despised and rejected of men and if the lord has brought us to receive him we shall know in looking back what it was to reject him and to despise him the prophet

Isaiah in the 53rd chapter of Isaiah he speaks there of the lord Jesus Christ so clearly and he says this in speaking of his rejection he says this he shall grow up before him as a tender plant and as a root out of a dry ground he has no form nor comeliness and when we shall see him there is no beauty that we should desire that is the lot of the ungodly that is the lot of those who have never been quickened that is the lot of the unconverted and that is the lot of all kinds of children born in sin and shape and iniquity until the lord begins his work of grace in their hearts they do not receive him they see no comeliness in him you know can you mark a period when there was a change brought in your heart you may not be able to use this term receive him in its entirety but has there been brought a change in your heart when you no longer despise him nor reject him the prophet goes on to say this he is despised and rejected of men a man of sorrows and acquainted with grief and we hid as it were our faces from him we despised him and we esteemed him not that's a lot of every one of his dear children we esteemed him not but there comes a day in the mighty workings of his grace in their hearts when there's a change as many as received him he came unto his own said John the apostle and his own received him not but as many as received him for who in his own day his own people people the chosen people of the promised land did not receive him scripture speaks of a day when they will receive him when you turn to the lord and the veil will be taken from their eyes they will receive him we see the dying thief receive him but when he was nailed to the cross he did not receive him when he was nailed to the cross he knocked him like the other thief did what brought the dying thief to receive Christ where did the wisdom come from the grace that led him to ask and where has that wisdom and grace come in your heart that has led you to him to seek that he will receive you apostle

Paul speaks of being apprehended of Christ that I may apprehend that for which I also am apprehended of Christ blessed word apprehend taken in hand by a mighty God delivered out of nature's darkness into his marvelous light plucked as a brand from the burning oh what a glorious work that is the dying thief was plucked as a brand from the burning and it was by a mighty divine act of God the equivalent of what the apostle Paul knew he who also had blasphemed that holy name and mocked and despised his savior how the glory of God shines in the mercy toward these two men but it's the same with every sinner we need to be brought out of nature's darkness born not of the will of man nor the will of the flesh and then this little word but of God oh can you trace where the Lord began with you when you were born of God where the Lord began with you how he began with you the principle usual ordinary means that the Lord uses is the means of grace through the ministry of his holy word it is that is the principle means he used through the foolishness of praying preaching men might believe as in the wisdom of God man by wisdom knew not God so it pleased him by the foolishness of preaching save them that believe the apostle wrote to the Colossians as those that had believed and he could speak of them and speak of their since we heard of your faith in Christ Jesus or have we been brought to have faith in Christ Jesus what effect will that have upon us one of the effects the apostle names here and it's this one it's in whom also ye are circumcised with a circumcision made without hands and the putting off of the body of the sins of the flesh by the circumcision of Christ the mighty act of God in the work of grace is to separate a sinner from the love of sin and from the dominion of sin it is it's to bring a portion out of this world and godlessness that does not mean they won't carry a corrupt and evil nature which will taunt and Satan will use it to taunt them and torment them but it does mean this that they are separated from the dominion of this world it cannot have God than Mammon said Christ and the commandment which the apostle Paul used was it's come out from among them the world I ask you tonight you've been separated from the godless world read so beautifully in scripture of God's dear people that they went to their own company it's a lovely word

in its utter simplicity where's your company apostle john speaks of the church of god having fellowship one with another what a blessed fellowship that is with god's dear people one of the ways in which that is manifest is the beginning of the work of grace is the love which is felt towards god's dear children it is often often something that is felt between young and old the work of grace has begun in the heart the reunion of the people of god the world will have to be left behind it may take some time to bring you out completely but all when the lord's work is done there'll be a separation putting off of the sins doesn't mean you won't cease from sinning completely at all no but it's from that solemn place where dead as the apostle speaks of it in his letter here the church had ever said dead in trespasses and sins loving darkness rather than life but the apostle speaks you as he quickened who were dead in trespasses and sins when in time past he walked according to the co-course of this world or when this work is begun one of the great hallmarks of it and the fruits of it will be a separation of this world has the lord separated you there is such a depth of truth in what it means to be in the world and not of it god has begun the work of grace in your heart i believe this you will not be able to find your companions among the godless world but you will desire to find amongst the living family of god every separation of this world the circumcision of christ will separate us from this world what blessed truth this is what a mighty work it is but can you trace tonight what it has been to be separated from it this world and to be brought out of it coming out from among them and be separate and this fine point touch not what the volume of truth lies in that touch not the unclean thing i believe this you know if the lord has brought you out you'll not have to have asked him what you can touch and what you can't touch you'll know you'll be separated in such a way that you'll know you won't need to ask anyone what is right and what is wrong what you can do and what you can't do you'll know work of

God in your heart the voice of conscience will speak and there'll be a separation under him but you know we come to this next point the sick need the physician oh how that word speaks of the condition of a poor sinner he is sick he's dying he has a malignant disease and he has become aware of it by the work of God's spirit the physician is diagnosed in his heart by the holy spirit of truth the corruption the evil that lies there and it's manifest inwardly and outwardly when the work of God begins in the hearts of his dear people there will be a conflict with him where the work of grace has begun there will be a bitter conflict with him a real conflict and it will go on to the end of your days be with you to a dying hour apostle paul in the seventh of romans outlines it so clearly and groans in his heart at that inward conflict do you know anything of it he described his soul and himself as this body of death he felt it oh wretched man that I am do you feel that oh it's the sick neither position and it's the poor we have to be brought to feel our own poverty it's the weak have to be brought to know our own weakness it's the deceitful heart which the scripture speaks of when

[24 : 38] God works in a child of God he learns that lesson the heart is deceitful above all things and desperately wicked who can know it that brings me to this sinners can say and only they how precious is the saviour such a sinner brought to know the malignant disease the leprosy as scripture speaks of sin or could be brought to leave a refuge to cry who want one to heal him he want to know something of the balm of his precious blood in his heart you see what lies in this word receive or it's to receive healing from his hand to receive those sacred blessings and benefits which he has to give to come to him only in him and in coming can we know any peace with God he is the great peacemaker the great healer of the breach the restorer of the past dwelling his is that complete perfect finished word and we shall need all of it if we reach glory he has conquered death he has put away sin and he has extended the scepter of mercy to hell deserving sinners and they're brought to feeling they deserve not the least of his mercy and they feel it most when he gives them a hope when he gives them a ray of hope in their hearts and a ray of light and he touches their hearts with a drop of his precious blood and they have a realization of his mercy then they feel why me why was

I made to hear his voice undeserving of the least of all his mercy you see to receive him is to come in real need to him and to seek those blessed benefits which he has to give and the apostle says as ye therefore have received christ jesus and I put this question to you tonight have you received christ jesus have you come to him in your need have you come to his mercy see oh beautifully the lord said to ananias behold he prays what a mighty chain he who had rejected him now received him and that was manifestly so that he was on his knees at the throne of grace and have you been there all to be brought to commune with him at his mercy see and to come and to plead for that only name a name which is above every name the name of jesus the name which he was given for that very reason they shall call his name jesus he shall save his people from their sins oh it is to be known here below i've said it several times lately that the substance of the anthem in glory recorded in the first chapter of revelation will be learnt here on earth in experience unto him that loved us and washed us from our sins in his own blood that will be learnt here it must be will be learnt here after we must learn it here oh when the poor sinner is brought to come to christ in all his need he has been brought out of nature's darkness you has he quickened says the apostle as he looked at the ephesian christians he could see the mighty work of god in them he says this in his letter to the church of ephesus he who once were far off unregenerate godless are made nigh by the blood of christ for he is our peace is he your peace do you know what it is have you known what it is have you had a taste of what it is a glimpse of what it is to be made nigh by the blood of christ do you know what access is at the mercy seat the scriptures are so full of blessed truth but it needs to be applied to our hearts with power i quote your sins which are many all forgiven you as far as the east is from the west so far have i removed our sins and our iniquities from it yea i have loved thee with an everlasting love i know the thought that i think towards you the lord speaks into the hearts of his dear people peace and they know something of that blessed atonement where they are brought to be at peace with god through the blood of christ they know that divine doctrine of

propitiation in which the wrath of god is removed from them as they are brought to know christ as their savior there is therefore now says the apostle no condemnation that's propitiation for them within christ jesus and the truth is this the wrath has fallen on his dear son did fall on him it fell on him instead of on his people and he is their refuge the shadow as we read in the 91st psalm abiding under the shadow of the almighty that's christ the only way that the wrath of god can be averted diverted from his people is as it falls upon his dear son and peter received that truth he who had denied him with oaths and curses who his own self bore our sins in his own body on the tree and we're now told so walk in christ you know the walk the walk the walk of god's dear people is as important as their experience the walk will speak of the reality the validity of their experience or it will by their fruit you shall know them is the evidence of the work of grace in the heart or when you're brought to examine our walk before god and name a few things how closely do you walk with him how near to him

Peter followed him at a distance the judgment hall oh that is so often the case with us coldness lukewarmness kindality worldly mindedness oh much taken up with the things of time and sense but turn to this have you ever known what it is to walk closely with him a few moments precious intercourse with him sweet nearness and access at the throne of grace the lord has given you a spirit of prayer and you have come into that truth we know that he hears us we have known that he heard you when he has applied the exceeding great and precious promises in your heart as they must be applied if they were to be ours you've known nearness they've come with sweetness and power perhaps you've sat under the preaching of the gospel and your heart is warm like the man on the road to the majesty time never to be forgotten did not a heart burn within us that's experience of God's people have you ever experienced it that's in mercy if you have walking with him so walk in him in following him and I would come to this you know so walk in obeying him we read this here tonight buried with him in baptism wherein you are raised with him to newness of life through the faith of the operation of God or what is it to be brought to walk before him there is a path which he has outlined for his dear church it is a path divinely ordained path and it is a path of strengthening of his dear church there is a commandment to follow him it's like the work of praise when begun in the heart there is an effectual call

God calls his dear people out of nature's darkness he draws them to himself and so he will draw to the ordinances of his house this is the path that he has ordained for his dear church and he walked this way himself through the waters of Jordan and the last supper he laid this in the church as the path of his heavenly commandment and a path of blessing as you have so received Christ so walk in him walk in his strength walk in his blessing walk underneath his approbation walk in obedience that obedience which he manifested when here below walk in his holy commandments what an if that is oh how it strikes me how solemn it is how heart search if you love me it's love that ever constrains

[37 : 18] God's dear children to follow him and and blessed mercy it is when the Lord calls us to follow him and constrains us and if he calls us and we behave like Moses did at the burning bush then mark this Moses did go in his commandments the Lord was angry with him he was full of unbelief he couldn't trust him but the Lord did bring him it was as though the full sweetness of the work I've often felt this he was called to lead to God's dear children but Aaron spoke for him oh how that must have ever been a voice to him of sorrow as he looked bad oh how our hearts are so full of unbelief like Moses but the Lord calls us in this vein trust in him you look ye people at all times pour out your heart before him the beauty in that word trust venture on him venture holy let no other trust in truth none but

Jesus none but Jesus can do helpless sinners good to venture to walk and to follow him you'll need his strength you'll need his grace you'll need his help the apostle spoke in this vein to the church of Colossae as you have therefore received Christ Jesus the Lord so walk in him amen amen amen